CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE.

WE ARE AMBASSADORS FOR CHRIST....BE YE RECONCILED TO GOD.

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THE IMPORTANCE AND NECESSITY OF DOCTRINAL PREACHING.

BY T. J. SAWYER.

In proposing *doctrinal preaching* as the subject of the present article, I am sensible that I expose myself to much prejudice and animadversion. For various reasons, or fancied reasons, many people have contracted not only a distaste but an absolute aversion to almost all doctrinal inculcation in the pulpit. Some dislike it, because such preaching demands attention and thought, and they go to church to employ neither. They would make the Lord's day a perfect Sabbath, a season of rest to mind as well as body; and sermons to please them must be made up of little prettinesses and pleasant conceits, which require no effort to understand, and occasion no loss if they are not understood. Most devoutly do they eschew every thing that savors of work on holy days. They have a talent for passivity, and constitute excellent members of the widespread and fashionable sect of modern Quietists. Others have an aversion to doctrinal preaching, because it fosters, as they think, a spirit of controversy and disputation. They are great lovers of peace and union; they would have nothing uttered in the pulpit, which could give any one offense, or cross any one's speculative notions. Truth with them is of secondary importance. Hence they would have nothing preached but common-place, and the highest praise they can confer upon a sermon, is that "nobody could find fault with it." They shrink from the bold statement and the clear exposition of the doctrines of Christianity, under the timid apprehension that some one "of the contrary part" may be present to take exceptions or offense. Some, again, would have doctrinal preaching avoided, to give place to what they call moral or practical preaching. The motive by which such persons are actuated, I sincerely respect, though I am convinced that they labor under a total misapprehension of the state of the case. True, many doctrines have been preached, and most strenuously insisted upon, which, being false in fact, had no connection with morality, and could not promote a Christian life. But no one can believe that Jesus of Nazareth was from God, and yet imagine that any of his doctrines are inconsistent with the purest morality, or even unnecessary to its practice. There are others still, who complain of doctrinal preaching, only because they understand the term in a sense quite too narrow and contracted. Doctrines, according to their acceptation of the word, embrace only those special teachings which constitute the peculiarities of a sect, or the *shibboleths* of a party; as the five points of Calvinism, the doctrine of the trinity, or of the unity, of endless misery, or universal salvation. Now one may well become weary of any or all of these, for even though they were true, they are only a part of the truth. I would take the word in a larger sense, as including all the teachings of Christ, all the doctrines of his religion, whether they relate to himself, to God, or to man; whether they refer to the divine purposes and government, or to the relations of man, his duty or destiny. To be a doctrinal preacher in the highest sense, one must embrace the whole Gospel in his public ministrations, the great system of Christianity in its completeness, proportions and symmetry. He who should thus preach would thoroughly preach Christ. Finally, there are some, I think, who are opposed to doctrinal preaching, not so much because it is doctrinal, as because it is *Christian*. They allow doctrine in politics and philosophy; in religion they would have none. They cannot brook the doctrines of the cross. The speculations of the miscalled philosopher, or the idle dreams of the clairvoyant, are more grateful to them than the eternal verities of Jesus Christ.

With those who indulge in these objections and complaints against doctrinal preaching, I frankly confess, I feel no sympathy. According to all my religious convictions, doctrinal preaching stands first, and claims the highest attention. It is the basis of all. Whatever else is neglected, this should never be neglected. I maintain that doctrinal preaching is not only important but indispensably necessary;—necessary to the preacher himself and to the people who hear him; necessary to the strength and permanence of Christian societies, and to the promotion and establishment of God's truth and kingdom in the world; necessary, in one word, to the head and the heart, the mind and morals of mankind.

I. I begin, then, by saying, that doctrinal preaching is indispensably necessary to the preacher himself; I mean to the conscientious discharge of his duty as a Christian minister. He who takes upon himself the office of a minister of Jesus Christ, occupies a peculiar and responsible position. The relation he sustains to Christ is widely different from that sustained by the scholar of Socrates or Plato to his master. It is far deeper and more important. If I believe in Christ at all, in any proper sense of the word, I must believe in him as a divinely sent and inspired Teacher. He is either this, or he is an impostor. The case admits of no alternative. One cannot open the New Testament without perceiving that Christ is not only represented and acknowledged by the Evangelists and apostles, as a Teacher sent from God, and hence infallible, but that Christ himself expressly claimed this character. That he is the Messiah, the Son of God; that he came accompanied by the divine Spirit, and endowed with divine power; that he was qualified in all respects by knowledge and grace to be the Savior of the world; these are facts asserted or implied on every page of the New Testament, and, with their proofs and consequences, make up its entire subject matter.

The great, and as it seems to me, the only question for us to settle, is whether Jesus is in fact what he claimed to be. When this question is once determined in men's minds, they have necessarily arranged themselves for or against Christ and his religion. Those who sincerely

receive him in the character which he claimed for himself, are Christians; and those who deny these claims, must believe him to be an impostor and his religion a lie. Such persons can have no pretensions to the Christian name. Nor is there any middle ground between these two positions. Jesus of Nazareth is or is not the Messiah, the Son of God, and consequently an infallible Teacher. To say that we believe in *some* of his teachings and not in others, is obviously nothing to the purpose. The sheerest infidel in Christendom must acknowledge as much faith as this. In this sense it would be an easy task to prove the soberest Christian a believer in Mahomet, Jo. Smith, or Davis. It is difficult for any man to talk much without saying some *truth*, and truth is to be believed, though uttered by the father of lies himself. Yet here is the difference: I believe in what Mahomet, Socrates, or any other man may have here and there said, not because he said it, but *because it is true.* I believe what Jesus Christ said is true, *because he said it.* In other words, Mahomet and Socrates are fallible men; Jesus Christ is to me a divine and infallible teacher. So clear and convincing are the proofs of his divine mission, that I believe in him as I believe in God. His word is to me the word of God. In him I behold the Father. He is to me "the way, the truth, and the life;" and meekly, and with a child-like spirit, would I sit at his feet and learn of him. I ask no other proof of the truth of any proposition than that Christ has taught it. This is to me equal to the clearest demonstration. Henceforth I feel and know it is true, because I know him to be so. Christ is also an authoritative teacher; i. e. he speaks not with doubt and hesitancy, but as with the highest inspiration, with infallible certainty. If he was the Son of God, as he claimed to be, this was not only natural but proper. If he were not the Son of God, then was he, as I have before said, an impostor. But to profess faith in him, or to be called by his name, while one regards him as an impostor, is absurd. Only under the deep conviction that Jesus Christ is from God, and therefore worthy of implicit faith, can a profession of Christianity be raised to dignity, or possess any moral significance.

What is it, then, to be a preacher of the gospel, or a minister of Christ? What but, first, to believe that Christ is the son of God, a divinely appointed and inspired teacher, all whose words are true; and, secondly, to preach the doctrines of Christ, in Christ's name and by his authority? Anything short of this is but mockery, as it is neither being his minister, nor preaching his gospel. As a minister of Christ, one has no right to turn aside a hair's breadth from the line of the Great Master's teachings. He can have no philosophical speculations, no clairvoyant dreams, not ranscendental fancies to set forth. His work is both plainer and better; it is to preach "Jesus Christ and him crucified."

I am well aware how this confines and cramps some free and aspiring spirits, who have assumed the name and place of Christian ministers. To them the gospel is narrow, limited, and poor. It is wanting in length and breadth, in depth and spirituality. It is imperfect and shallow. In all respects, indeed, it is far from being what a divine revelation should be, and is little better than a tissue of shreds and patches of truth interwoven with a thousand mistakes and errors, from which all the wisdom of transcendentalism and clairvoyance together can scarcely separate it.

Such professed ministers of Christ I sincerely pity. Their position is eminently unnatural and false; nor do I see any means by which they can escape from it, but to arise in the little integrity they may nave left, and abandon at once a profession which they can but dishonor. There *are* men who are not ashamed of the gospel—let them preach it—men with minds no less enlarged by thought or ripened by experience, than those favored individuals who despise it. To them Christianity is not only true, but its truths are so rich and varied, so adapted to man's nature and wants, so replete with hopes, joys and consolations, its views are so broad and grand, and stretch out so vastly in every direction, that instead of complaining of it as narrow, they only lament the feebleness of their own powers to comprehend it. Some of these men have studied the gospel their life long, but instead of shrinking, as most greatness does on a nearer approach, it swells ever more upon their vision, and like the Alps towers in its grandeur and sublimity, not only above their reach, but up to the very heavens. From my heart do I pity the man whose soul feels itself fettered and cramped by the gospel. I recognize it as an unhappy omen, not for the gospel, but for his soul. It is that, I suspect, which is dwarfed, and its sense of confinement, its want of freedom, comes not from external pressure but from internal derangement. It cannot enjoy a free and healthy action; if it did, the gospel would be as gratefnl to it and as indispensable as light to the eye or air to the lungs.

Though I have dwelt so long on this point, its importance compels me to crave indulgence in some farther remarks. I cannot leave it without attempting to show more clearly that to be a preacher of the gospel at all, is to be emphatically a doctrinal preacher. This follows from the fact that the gospel is pre-eminently a system of doctrines. To show this I shall argue,—

1. From the nature of the case. It is impossible to conceive of any system of philosophy, politics or religion, which does not contain some fundamental principles. It is so in all science, true or false. These principles, whatever they may be, underlie the whole, and form the basis on which the superstructure necessarily rests. They cannot be removed, or changed, without destroying or affecting the whole. It must be so with Christianity. It has its elements, its fundamental truths, without which it would be no longer Christianity. These truths are fundamental doctrines, and they must be preached, or Christianity is not preached. The professed minister of Christ who neglects to inculcate them, neglects his duty and dishonors his profession. He no more preaches the gospel than the mathematician, who should spend his time in talking upon animal magnetism, would teach geometry.

Besides, it seems to me preposterous to suppose that Christ came into the world as a divine Ambassador, to teach *nothing*, or nothing worthy of being preached. No man can believe that Jesus is the Son of God, without at the same time believing his word to be not only truth, but truth of such a nature, so high, so important, so indispensable to man's well-being, as to justify the divine mission in which it was announced. If Christ came, as he himself declared, "to bear witness to the truth," I am not ashamed, I confess, to consecrate my life and all my humble powers to the promulgation of that truth. Let it go out; it is the light of the world. Let it be preached—it is the means of man's redemption.

2. But it is not from the nature of the case alone that I maintain the gospel to be a system of doctrines. The history of Christianity also proves it. When I see a religion coming forth from the manger of Bethlehem or the despised village of Nazareth, preached by an humble mechanic, without rank or fortune, without learning or friends, or indeed any external advantages, to commend it to mankind; when I see it not only despising, but utterly forbidding, all resort to force, and throwing itself confidently upon its own proofs and truth, and thus winning its way against prejudice the most inveterate, and an opposition the most unscrupulous the world ever saw, and

turning, at every step, defeat itself into victory; when I see it, after the crucifixion of its founder, going out beyond the limits of Palestine, and, in the hands of a few poor unlettered fishermen, spreading itself over the most civilized and intellectual parts of the earth; when I see the institutions of men, time-worn and gray, changing under its influence, and the temples and altars of old religions crumbling to dust before it; I cannot but ask myself, what it was that was thus spread abroad, and that wrought such astonishing results. Can we hesitate as to the answer? What was it but the doctrines of Christ, the great truths which he had preached and which he commissioned his apostles to carry out through the earth and to preach to every creature? These doctrines, introduced and accompanied by miracles, and thus rendered divinely authoritative, were received into the hearts of men, and through faith became the source of a new and truer life. Under the influence of these doctrines, the heathen came forth from darkness into light. Old things passed away and all things became new. They knew the truth, and the truth made them free. Without doctrines, the Christian religion would have been a nullity; without divine authority, its doctrines would have been as powerless to reform the world as the speculations of philosophy have always proved to be.

3. But I rest not on the nature of the case alone, nor on the deductions from history. I appeal to facts. I refer directly to the public labors of Christ and his apostles. I assert that the founder of our religion was eminently doctrinal in his preaching, and so were his apostles after him. Never was there a teacher on earth more distinguished for the inculcation of important doctrines than Jesus of Nazareth. His life was consecrated to teaching. His lessons embraced the whole range of moral and spiritual truth, necessary for man's welfare, or perhaps possible for his understanding. They extended from God to man, and exhibited the nature and relations of both, with the duties, hopes, fears, solaces and joys belonging to the latter. But let us glance at some of the doctrines of Christ.

He taught that there is a God, an infinite personal spirit, the creator and governor of the universe. I do not mean that this was original with Christ, but he ever taught it, and it is fundamental in his religion. Without such a Being, indeed, Christianity would be clearly impossible, and all religion and religious feeling unnatural and delusive.

He taught the moral nature and attributes of God; that he is good, infinitely good; that he is love; that he is kind to the unthankful and the evil; that he loves even his enemies, and blesses those that curse him, and does good to those that hate him; and, finally, that he will have all men come to the knowledge of the truth and be saved. He taught that God is not only our creator and governor, but also our *Father*. In this relation Christ always presented him; under this endearing name he ever appears in the gospel. He has a father's love for the human race, and a father's interest in its welfare. From this love, this interest, the gospel, with all its treasures of grace and salvation came forth. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "And we have seen and do testify that the Father sent the Son to be the Savior of the world. Christ therefore taught that, as the Son of God, he came from the Father as his special messenger, anointed and sent, to reveal the Father, and to accomplish the divine will in the salvation of mankind. For the attainment of this grand, this sublime purpose, Christ taught that the Father had appointed him to a kingdom and given him all power in heaven and in earth. He also taught that in the process of this kingdom, the dead would be raised incorruptible, and that having brought all in moral subjection to himself, he would ultimately deliver up the kingdom to the Father, and God be all in all. In connection with these great doctrines relating to God and himself, the divine purposes and plan, Christ inculcated the whole range of moral duties—repentance and reformation, love to God and love to our fellow-creatures. On these I need not dwell here. They rest on those doctrines just named, and their kindred doctrines, and complete the scheme of truths which constitute the gospel.

I shall not be understood to intend this as a full statement of the doctrines of the gospel; far from it. I wish only to show that the gospel is a system of doctrines, and that he who will preach the gospel, must be a doctrinal preacher. Nor need I add that these and their kindred doctrines are taught by Christ and his apostles with authority. By miracles and prophecy, Christ proved himself to be the Son of God, and after his resurrection from the dead, those whom he sent forth to preach his gospel carried their miraculous credentials of their apostleship with them. Christianity has always been preached and received as an authoritative religion, and he who now denies it this character, virtually denies at the same time, that it is a divine revelation; for it is impossible to conceive of any higher proof of the truth of any proposition than that *God has said it*. He who could question the truth of what he believes God has spoken, would make God himself a liar!

Having now shown that the gospel is a system of doctrines, I have only to add that the apostles and other ministers of Christ were bound to preach them. Christ, as I have repeatedly said, claimed to have come from God and to speak God's words. "My doctrine is not mine, but his that sent me." "I have not spoken of myself, but the Father which sent me, he gave me commandment what I should say and what I should speak." As Christ himself had been sent forth by the Father, so he sent forth his disciples, as he said in his great prayer, "As thou hast sent me into the world, so have I also sent them into the world." They had been with Christ during his whole ministry, they had listened to his teachings, seen his miracles, and learned his doctrines. These they were to preach; and that they might be perfectly furnished for their great work, they were to receive, and did actually receive, the Comforter, the Holy Ghost, "whom," said Jesus, "the Father shall send in my name—he shall teach you all things and shall bring all things to your remembrance, whatsoever I have said to you." Not only so, but being "sanctified through the truth," they were to be acknowledged as Christ's ministers. "Verily I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." Their teaching also was to be authoritative. The last great commission and the authority on which it rested, was, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

That the apostles went forth under this commission; and that in all their labors and sufferings they regarded themselves and publicly claimed to be Christ's ministers; that they wrought miracles by Christ's power, and taught in Christ's name,—these are facts, which stand out so plainly on the face of the New Testament records, that to introduce proofs here might almost seem superfluous. The apostles declared that God had committed to them the ministry and word of reconciliation, that they were "ambassadors for Christ," that they were "debtors both to the Greeks and the barbarians, both to the wise and the unwise," that they were determined "to know noth-

ing" among men "but Jesus Christ and him crucified;" and, finally, that necessity was laid upon them, yea, wo was unto them "if they preached not the gospel." Such were the views and convictions they themselves entertained of their own duties and responsibilities, as ministers of Christ, and in accordance with them were their whole lives. As time wore away and their own season of labor drew to a close, they appointed others to carry on the great work which Christ had committed to their hands. A specimen of the various charges which they solemnly enjoined upon their successors may be found in the epistles to Timothy and Titus. They were "to hold fast the form of sound words" which they had learned from the apostles; they were to "study to approve themselves unto God," rightly dividing the word of truth —they were charged in the most solemn manner "before God and the Lord Jesus Christ to preach the word, to be instant in season and out of season," to "meditate upon these things, to give themselves wholly to them, that their profiting might appear to all; and finally they were to "take heed to themselves and to the doctrine, and to continue in them."

Nor did the apostles stop here. Not only did they prescribe the ministerial duties of their younger brethren and immediate successors, but they also laid down the rules to be observed by these successors in the appointment of others who were to assist and follow them. Timothy was left at Ephesus to "charge some that they teach no other doctrine," and also to ordain bishops and deacons, while Titus remained at Crete to "set in order things that were wanting, and to ordain elders in every city." The character and duties of these bishops and elders were also clearly prescribed, and among them always stood foremost their Christian faith, integrity and ability to teach. They must "hold fast the faithful word as they had been taught, that they might be able by sound doctrine both to exhort and convince the gainsayers."

Such then is the manner in which this subject lies in the New Testament. And if what has now been said be true; if, indeed, the whole course of the preceding reasonings be not fallacious, the necessity of doctrinal preaching, in order to the conscientious discharge of the Christian minister's duty, must be apparent to all. The minister of Christ has but one master; he can know no other. There is to him but one Lord and one faith, and if he will do his duty he must adhere rigidly to the doctrines of Christ. There is necessity laid upon him, yea, wo to him if he preach not the gospel. I know not what others may think, but with the language of the prophet before me, I would boldly, emphatically say, let the philosopher speculate and the dreamer dream on, but in the name of all that is sacred, let him who has the word of the Lord speak that word faithfully. "What is the chaff to the wheat?" If the gospel be of God, let us preach it "in season, out of season," for then is it not only true, but it is the very truth, and all the truth, that, as moral and religious beings, we need to know. If we no longer believe the gospel of Christ to be of God, and worthy of all acceptation, then let us honestly renounce the imposture, and not meanly add insult to imposition, by calling ourselves the ministers of Christ, in whom we do not believe, and professing to preach his gospel, which, on this supposition, is a lie!—*Universalist Quarterly.*

[CONCLUDED NEXT WEEK.]

Original.

THE "REFORMATION" AGAIN.

BRS. HALLOCK AND LYON:—An article appeared in your paper of May 26th, from Rev. J. George, which I find is attracting some considerable attention from various brethren in different parts of the country. Not only so but I discover that our poor and *maltreated* "brethren of the contrary faith," towards whom, according to the statement of Br. George, we have manifested such a *woful* "spirit of persecution and recrimination," and who, when in the *purity* of their hearts, and the *innocence* of their *unsullied* minds, have ventured to "*allude unfavorably* to us or our views," we have opened our mouths to their widest tension, and cried "Falsehood, uncharitableness, persecution, bigotry, hypocrisy, intolerance," etc., and against whom "our pulpits and periodicals have teemed from week to week with animadversions and comments," —I discover, I say, that this remarkably pious and persecuted class have caught up Br. George's article, and copied it into most of their papers, and are endeavoring, with all the "*vital piety*" which they possess, and which *we* so much *lack*, to make it appear that the whole mass of Universalists, with very few exceptions, are a prayerless, licentious, fearless, and godless set of men, who possess no claims to the Christian name, and but very few, if any, to *humanity* itself! It is not my intention to review the whole of that article; I have not time nor inclination. But I merely wish to offer a few comments upon some of the assertions it contains, which it appears to me were made without much forethought, or very little knowledge of the subject on which it treats. If the assertions "that the vital claims of religion upon the heart, a prayerful and holy life, have *few* advocates in the order," be correct, and that "very few aside from the clergy, make any pretensions to such qualifications," then I frankly confess that in my connection with it I have been most happy in forming the acquaintance only of those "very few," who, like Br. George, stand out as *shining lights* amidst the almost total darkness in which we are enveloped—ADVOCATES of "vital piety, a new heart, a holy and prayerful life," etc., "to the end of the chapter." I have never seen that Universalist, either clergyman or layman, who did not advocate openly "that first obligation of the New Testament," which the author in the article under review says has "*so few*" advocates in the order! I have never seen that Universalist who did not advocate the "vital claims of religion upon the heart," the cleansing it of all *impurity* and *unrighteousness*, and obeying at all times, and under all circumstances, the "Golden Rule" laid down by the Savior, "Whatsoever ye would that men should do unto you, do ye even so to them," and the practice of pure and undefiled religion, which, according to the definition of St. James, is to "visit the widow and the fatherless in their affliction, and to keep one's self unspotted from the world." And no "*unjustifiable* partiality for *one idea*, as though that comprehended the *soul*, and *body*, and spirit of Christianity," have I ever known to interfere with the exhortation to "live *soberly, righteously, and godly* in this present world." By this "*one idea*" I understand Br. George to mean "*Universal Salvation from sin.*" We have, I admit, as every Universalist *should have*, a *partiality* for this idea; but that it is an *unjustifiable* partiality, I should be very loth to acknowledge. This *one idea* which Br. George treats so lightly, is *what makes* us Universalists; it distinguishes us from every other denomination in existence; and to tell me that faithfully and frequently enforcing this great truth upon the hearts of mankind is *unjustifiable*, is to tell me that it is unjustifiable to enforce the truth that Almighty God is a *loving Father* instead of a *revengeful tyrant*, a kind and compassionate *friend* and *benefactor* instead of a *remorseless and implacable enemy!* I recognize the importance of the truths which Br. George seems to think are the "*Alpha and Omega*" of Christianity, but I also recognize the importance of the frequent prominence and exhibition of that "*one idea*," which is as great as *all other* ideas put together! Take from me my faith in this sentiment, rob me of this "*one idea*," and you rob me of everything that is worth living

for;—for there is not a single truth or principle of Christianity that is not closely and inseparably connected with this *one great idea*—the *Salvation* of the WORLD! I cheerfully agree with Br. George that we should impress upon the minds of men, the duty of seeking a pure heart and a holy life. Why? Because God is pure and holy; Jesus, the "author and finisher of our faith," who "*gave himself a ransom for all*," was pure and holy. We should urge the importance of repentance toward God. Why? Because He is our *Father*, and we "should love Him because He first loved us," and sent "His Son to be the propitiation for our sins, and not for *ours only*, but also for the sins of the *whole world!*" These are the reasons why we should repent of our sins and turn to Him, and why, in every situation in which we are placed, we should feel that dependence upon Him, and that firm trust in His goodness which enables us to "rejoice with joy unspeakable and full of glory."

There are some other points in that article which I intended noticing, but want of room compels me to close. I suppose Br. George will conclude that the notice taken of his article is proof of that "contentious, wrangling and controversial spirit" of which he speaks. Be it so. I have said my *little say*, without any feeling of ill will towards him or any other person, and I sincerely hope that it will be received in the same spirit of kindness.

Fraternally yours, R. K. Brush.

Pottsville, Pa., August, 1849.

SECOND LETTER FROM REV. T. CLAPP.

With pleasure we copy the following from the Christian Register. The esteemed author manifests the true Christian spirit, and though a Unitarian, is also a decided Universalist:

New Orleans, July 16th, 1849.

Dear Sir—In your letter of June last, you express the opinion that there are differences of belief and feeling between the Universalist and Unitarian denominations, that form at present an insuperable bar to their union. It is affirmed by Dr. Channing and others of the same school, that the only proper basis of Christian fellowship is a reception of the Scriptures as a divine and authoritative standard of faith and practice. They also declare that all believers in the *Bible* should be joined together in the bonds of peace and charity, whatever may be the diversity of views with respect to its true meaning and interpretation. There are no infallible expounders of sacred writ. The most pious and learned theologians do not harmonize perfectly in their views of Scripture doctrine. Yet they may and should cherish towards each other the sincerest sympathy, respect and Christian esteem. It seems to me, that a more intimate and complete union than the one suggested by the foregoing remarks, can never be realized in the present world. This side the grave differences of opinion will always prevail among the disciples of Jesus; but controlled by the spirit of humility, forbearance and toleration, "they will be only differences of feature which, amid every variety of expression, shall show prominently that love which is the distinguishing mark of a Christian." Whatever knowledge I possess concerning the peculiar belief of the Universalists in New England, has been derived from a careful perusal of their writings. The accounts of this faith current among its enemies are misrepresentations of the grossest kind. The same remark is applicable to the views of Unitarianism generally received as true by those among us, who are styled Orthodox or Trinitarians. Now, my small library contains the leading publications of the two sects just mentioned. They have been compared with the utmost diligence and impartiality of which I am capable, touching the prominent points of Christian doctrine. To my mind their views in regard to the following topics are perfectly identical. Both give the same descriptions of the Supreme Father, the Trinity, Jesus, the Holy Spirit, the atonement, the fall of man, human depravity, the new birth, retribution, the means of grace, the nature of religion, the importance of a holy life, the inspiration of the Scriptures, the church particular and universal, the resurrection of the dead, and the life everlasting.

Perhaps you will feel inclined to call in question the accuracy of this statement, so far as the doctrine of *retribution* is concerned. But allow me to say that according to my reading most of the distinguished authors in the two denominations inculcate the same views on this solemn subject. They teach in unambiguous terms, that every sin will be punished in proportion to the demands of a strict, unbending, infinite and eternal Justice. *God will by no means clear the guilty.* Also they are unanimous in insisting upon the great fact that sin never did and never can make any addition to the real happiness of the transgressor in the present world. If all men were fully convinced of this truth, they would instantly cease to do evil, and submit to the will of Heaven. Dr. Dewey somewhere remarks, that the menaces of everlasting wo beyond the grave are not as efficacious in deterring men from the commission of wrong, as the undoubting conviction, that in this life there is an infallible connection between sin and misery. Besides, both affirm that the *torment* of sin is not literally everlasting. True, some Universalists tell us that they do not believe in punishment after death. They believe that there is a perfect retribution this side of the grave. If I am not mistaken, some Unitarians advocate the same doctrine. But the majority hold with you, (which I think is the correct view,) "*that punishment in the future life will be inflicted for the sin unrepented of before death.*"

There is one point brought to view in your letter, in regard to which you and I most assuredly differ. You think that the doctrine of the final happiness of all men is not a revealed truth of the New Testament. To save time and labor, I beg leave here to quote a paragraph in a communication of mine, which was published in the Trumpet, July, 1848:

"As I read the Bible, it teaches the final salvation of all mankind in the most absolute and unequivocal language. Even admitting that the writers of the New Testament have not formally discussed this topic, yet by numerous and indisputable allusions they seem to me to recognize the exalting faith, that all the human race shall one day be delivered from the bondage of corruption into the glorious liberty of the children of God. I cannot agree with Dr. Channing in the opinion 'that we are in danger of error when we attempt to gather from the language of the Scriptures any precise views as to the destiny of the wicked in a future state.' I must say, that while I cherish the profoundest admiration for the character and writings of this illustrious divine, the Bible seems to me to announce in the most explicit manner the nature and results of the mercy to be exercised towards sinners, both here and hereafter. The most sublime revelation made by Jesus is the transporting doctrine, that God *loves* all the sinful children of men. He assures us that this love is infinite, eternal and immutable. It cannot, therefore, be finally and forever disappointed. It must, in the unimaginable lapse of ages, triumph over all man's guilt and wretchedness, and make the evils of earth and time subservient to his future, everlasting exaltation and glory. This is enough for me to know. And for this knowledge I am indebted entirely to the blessed light of the glorious gospel of the Son of God."

You, also, my dear sir, express the opinion "that this doctrine does not possess great moral efficacy, it is not a

truth that has regenerating power." I am sorry to be obliged to dissent from you touching this particular. In my poor judgment, there is not another truth within the vast circumference of revelation, better fitted to arouse the attention and to convince and to convert the most stupid sinners. Where this doctrine is not preached or is thrown into the background, it appears to me that the gospel is deprived of one of its chief elements of power and glory. I believe that if all the most hardened transgressors now living in New Orleans could be brought, this very day, to entertain correct ideas of that incorruptible state spoken of by Paul in the 15th chapter of 1st Corinthians, they would instantly, however broken, poor and prostrate, rise from corruption and depravity—rise to the enjoyment of knowledge, wisdom, faith, penitence, piety, and the all-sanctifying hopes of a better and immortal life.

I admit, dear sir, that it is quite likely that I am in error in regard to the above mentioned topics—you possess means of arriving at gospel truth far superior to what I enjoy. You have access to the most enlightened clerical society, and to rich treasures of wisdom from which it is my misfortune to be altogether excluded. But the belief and feelings expressed in this letter are among the strongest convictions of my soul. Let me speak with perfect candor and sincerity. I am willing to occupy the humblest place among Unitarians and Universalists. For no other am I fitted, if for this. But God knows that I love you both with an inexpressible attachment. I cannot bear to hear a word said against you. I admire your principles. Constantly are my prayers offered for their speedy advancement and triumph. May God bless you both, as co workers in the most glorious enterprise to which the energies of man have been devoted, since the age of the inspired apostles.

Your brother, in the hope
of a Glorious Immortality,
T. Clapp.

Original.

THE SPIRIT OF MEEKNESS.

"What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?"—1st Cor., iv. 21.

It appears that some of the Christians at Corinth had erred from the faith, had departed from the simplicity which was in Christ, and were guilty of improper and unworthy conduct. Some denied the resurrection of the dead, others abused the solemn and interesting ordinance of the Eucharist, and others still were guilty of the most debasing crimes, such as were not even named among the Gentiles. Paul is about to make them a visit. He loves them with all the ardor of a Christian's heart, and is extremely anxious that their conduct shall be such as not to bring further reproach upon the cause of Christ. To establish them in the true faith, and to convince them of the necessity of living soberly, righteously and godly in this present world, he proclaims to them the unsearchable riches of Christ. But he concludes that his mission will be more successful if he comes to them in the spirit of meekness, imbued with love, than if he should come to them with a rod, or with a message of terror and woe.

And if all reformers, if all who desire to see the church purged from all evil, and the world cured of its skepticism, would act upon this principle, and strive in the meek and gentle spirit of Christ to win by love, instead of coming to men with a rod of vengeance and denouncing curses and maledictions of infinite wrath, we might reasonably expect the dawn of a brighter day, when man, freed from the debasing servitude of sin and ignorance, would stand up in the unmarred image of his God, and rejoice in his light and salvation forever. The *rod* of damnation has been freely used for fifteen dark centuries, and its inefficiency is written in letters of blood upon the page of history, while the sin and wickedness that now abound prove conclusively that it has no power to purify the soul, and elevate man in the scale of moral excellence and Christian being. Let us now try the efficacy of love, and strive to win the erring back to virtue, where there is peace and fullness of joy for evermore. With the Apostle, let us beseech men with "the meekness and gentleness of Christ," to walk truly, to live circumspectly, and our reward shall be the rich satisfaction of witnessing the spread of pure and undefiled religion among men, and throughout the world.

The Apostle Peter exhorts his brethren after this manner: "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." If I am so fortunate as to believe that my God will ever be kind to his children, and, in his own good way and time, bring all mankind to a knowledge of his truth; then it is my duty to defend this doctrine on all proper occasions, and thus give a reason to every man why I hope for the immortal blessedness of my entire race.

But, in defending my faith, in presenting my reasons, I must be careful to exhibit the spirit of my Master, and ever speak the truth in love. In the language of the Apostle, "and be ready to give an answer to every man that asketh you a reason of the hope that is in you, with *meekness* and *fear*," i.e. with kindness and reverence; with kindness for man and reverence for God. In all of our efforts to convince our brethren of what we regard as the perfection of truth, whether in the sanctuary of the Highest, or in the social circle, we should be careful to remember the exhortation, "*with meekness and with fear.*"

In writing to Timothy, the great apostle says, "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves: if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

It becomes all Christians to heed this salutary advice, in their labors to reform the world. And especially should believers in "the great salvation," whose religion is love, imitate their Master, and exhort with all long-suffering and doctrine. If some of our brethren are indifferent to the claims of liberal Christianity,—if they are cold and lukewarm, and hold the truth in unrighteousness,—we "must not strive; but be *gentle* unto all men, *in meekness instructing those that oppose themselves*," and thus manifest the true spirit of our faith, the true spirit of Christ.

F. M. A.

Carroll, N. Y., 1849.

[Br. A.:—We think best not to give further notoriety to the paragraph you sent us, with remarks. We get abuse enough from our enemies; our professed friends should treat us better.—Eds.]

Original.

DO WE NEED A REFORMATION?

We have received a communication from Br. J. George, under the above caption, concerning a former article of his, published in this paper of May 26, headed "We need a Reformation," and several notices of it which have appeared in this and other papers. We cannot find room at present for the communication at length, and as it should appear soon, if at all, we must content

ourselves with giving some extracts from the same. Br. George, referring to the paragraphs of his former article in which he spoke severely of the lack of piety in our denomination, says:

I was speaking of our *neglect*, as a denomination, of the assumed fact that our attention was mostly absorbed in the *one idea of Universal Salvation*, and the controversy growing out of this question; and that in conducting this controversy we had *neglected* the weightier matters of the Gospel: a pure, holy, and prayerful life, which is the *first* duty of every Christian. "These things ought we to have done, and not leave the other undone.' How far in this view of the question the remark was true, I leave the Universalist public and the world to judge. I believed it true when I wrote it, and if it shall prove that I was mistaken, I shall certainly rejoice that our spiritual wants are less than I had imagined. I do not accuse the denomination of disbelieving in, or disapproving of, the qualifications which I name, but of *neglecting* them, and failing to urge home, with all the authority of Christ, their solemn and sacred demands.

* * * * * * * * * *

Let the cry be heard throughout our borders, "*We need a reformation!*" and let all labor and pray that we may *have* one. We want *spiritual*, as well as physical and pecuniary aid. We want a *praying*, as well as a *controversial* people: we want all Universalists to put on the *whole* armor of God; to be clothed with righteousness as with a vesture, to have outward morality united with inward *piety*, that the man of God may be thoroughly furnished unto every good word and work. If our churches at the east have no lack of spirituality, we most heartily thank God for their prosperity, and devoutly pray the great Head of the Church that he will sprinkle all parts of our Zion with the dews of a *present* salvation. We wish the Sun of eternal righteousness with which our eastern friends are favored would roll on, and deluge the *world* in light; and thus warm and brighten every *little spot* where the cause of religion is now comparatively cold and dead. It is, perhaps, just and proper for me to say, that the views which I have thrown out upon this subject, have not originated from anything peculiar to my location. Without boasting, I will say that the Society to which I constantly minister is in a prosperous and healthy condition,—never more so since its origin. It was reared, under God, through the instrumentality of my humble labors; and it continues to give me its undiminished confidence and support. It has a good house, bell, and every other necessary means of temporal support and prosperity. God grant that it may in the future, as it has in the past, *grow in grace*, and strive for every possible attainment in the divine life of the Gospel. It is not from them, nor from what exists within the immediate limits of my personal observation, that I insist in the fear of God that we need a deep, thorough, and wide-spread *reformation*—a richer and more elevating foretaste of the joys of the world to come; that shall make us less worldly, and more in love with the character, progress and power of the Redeemer's kingdom upon the heart, under the government of a just and holy God. We want all our laity to strive for as much personal piety as they demand and approve of in the *clergy*; that they may lead prayerful and holy lives, in all godliness and honesty. Let the spirit of the New Testament be to every Universalist the mark of his high calling, and let him press toward it with all perseverance. There is an inward work for all to perform, or rather for all to submit to, under the spirit of Gospel grace. In this respect I insist upon it, *we need a reformation.*

CHRISTIAN AMBASSADOR.

NEW-YORK:

SATURDAY, AUGUST 25, 1849.

THE CELESTIAL RIVER.

"There is a river, the streams whereof shall make glad the city of God." Psa. lxvi. 4.

Divine grace is here set forth under the figure of a river. Similar is the language of the Revelator: "And he showed me a pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

This is a beautiful figure. A river is a great blessing to the country through which it flows. Especially is this the case in Oriental countries, where, during a great part of the year, rain seldom falls, and people depend on the Nile or some other river to irrigate the soil and cause it to bring forth sustenance for man and beast. Take away from them their rivers, and you deprive them of the means of procuring bread.

But what great advantages we derive from our rivers. On their placid waters float our beautiful steamers and more humble vessels, bearing onward to their destination the products of the earth, the fruit of human industry and mankind themselves, who, for pleasure or business, in immense numbers roam abroad. For what price would NewYork be willing to dispense with the noble Hudson for even a single summer!

There is another river in our neighborhood which is of vast benefit to us—the Croton. This is used for a different purpose from the Hudson. Its pure waters have been turned from their natural course and made to run through our streets, to stream up in our fountains and pour into our stores, workshops and dwellings, affording an ample supply of that precious element without which it would be impossible to subsist.

And there is enough of this element for all. The poorest denizen of our city, as well as the richest, has his wants, in this respect, supplied. Like the light of the sun, and the air of heaven, there is an abundance for all classes and conditions of men. The value of this "pure river of water" to our city, is far, far beyond computation. Deprive us of this, and it would be infinitely the greatest loss the city has ever experienced.

Now when the grace revealed in the Gospel is likened to a river—a "pure river of the water of life,"—"the streams whereof make glad the city of God," how strikingly its great value is set before us!

The water of this river is "pure"—"clear as crystal." It issues forth from the "throne of God and the Lamb," and no impurity can come from that source. This water is intended to cleanse mankind from their pollutions, and therefore it is necessary it should be pure; if it were foul it could not accomplish the object in view, but would deposit additional filth on those it was designed to make clean. Some suppose this will be the result—that millions will never be purified by it, but sunk deeper in the depths of iniquity, and their endless wretchedness and woe thereby be greatly aggravated. This, however, is greatly perverting the river of life, which is pure, and in which all are to be "cleansed with the washing of water by the word."

This is the water of which our Savior spake: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me. He that believeth on me, as the Scriptures have said, out of him shall flow rivers of living water." This water forms the river of which Ezekiel had

a vision when he found "water to swim in, but waters which could not be passed over." We see the abundance of this water—there is *enough for all.* None can say to this river, "Thus far, but no farther shalt thou go," for it shall flow on in pure and gentle streams till all are cleansed from moral defilement.

And it is because this river is so ample in its supply of water, and is destined to accomplish so desirable a work, that its "streams make glad the city of God." This is a spiritual city, composed of all true believers. Jesus said to his disciples, "Ye are a city set on a hill." All who cherish the faith of the Gospel belong to this great city—this city of God. And they are made glad by the streams of the celestial river. They "rejoice with joy unspeakable and full of glory." And well may they rejoice in view of the purification and salvation of mankind. If there is any subject that should fill us with joy and gladness, it is this. Who does not desire the deliverance of men from sin and sorrow, and is not cheered at the progress of this heavenly work? Its completion is the grandest of all ideas—the noblest of all objects. Flow on then, thou celestial river, wash away the moral pollution of our race, and thus make glad the city of our God. H. L.

THE SUPPORT OF CHRISTIAN HOPE.

There is something painfully unpleasant in the thought, that we must leave the scenes of life, be separated from fond friends, and have no knowledge of what is passing in the circle where we have long moved. We love the world with all its trials and difficulties. There is something in its various enterprises, something in its changes, which awakens an interest in our souls; and when the conviction comes home to us that we must leave it, we are sad. Alas! alas! we say, "The sun will continue to rise and set, the moon to walk in its brightness, the stars to shine in their beauty, the seasons to come and go, and churches to assemble for worship, and friends gather for social converse, but we shall be low in the grave, and soon forgotten by most of those with whom we mingle!"

But there is consolation at such a time; for the assurance that this corruptible shall put on incorruption, and this mortal, immortality, is well calculated to dispel the gloom of the soul. The assurance is not that an undefinable something shall spring from us that shall live forever, but that we shall be immortal, so that we, with our spiritual identity, with all our affections, shall live beyond the grave.

We often have vague ideas in regard to a future existence, and speak of it as though the soul would be reabsorbed in the great Parent Soul, just as a drop of water is absorbed in the ocean. Unless we carry our conscious identity with us into the future state, we shall become new creatures, having no remembrance of what is past, and being the same as though we had never existed. Now God has not promised to create a new class of intelligences, but to give *us* an endless existence. This mortal shall put on immortality. *This* mortal. *This corruptible.* It is *we* that are to live forever, and not *others* who shall be made from us.

To change worlds is like passing from one country to another. Those who have departed from this life, have their identity and remembrance, the same as though they had simply gone to some other land. They know each other there, just as they would if they were to meet in another hemisphere. To leave the world then, is not to be stricken from being; not to lose our capacity of knowing, and loving, and holding communion with congenial spirits. What, then, though the scenes of earth shall no longer engage our attention? Others that are brighter and more glorious will open before us. What though we leave our friends behind us? We go to join those who are with the just made perfect. And what though we shall no longer gaze upon the magnificent heavens, and the broad earth, and the proud works of man? Our eye will be open to all the spiritual magnificence, and grandeur, and glory of God in his illimitable dominions.

How consoling is the thought! How soothing to one sinking to the grave! Though we die and are forgotten, there is a blessed field, somewhere in the vast universe of God, where the spirit will dwell and be happy, and greet its kindred spirits! We know not, we ask not, where this field is located. God in his own time will reveal it. Of its existence he has given us the fullest assurance. O. A. S.

A Critical Review of a Work by Rev. J. S. Backus, entitled "Universalism another Gospel, or J. M. Austin vs. the Bible," being an exposition of its uncandid spirit and its erroneous applications of Scripture. By J. M. Austin, author of "Voice to Youth," "Voice to the Married," &c. Auburn: J. M. Alden. 1849.

Such is the title of a pamphlet of 142 pages, just received from the press. The work of which it is a review was lately published in Auburn, and professedly written by Elder Backus, whose name it bears; but, as appears from the pamphlet before us, it was the joint work of some four or five clergymen of the self-styled *Evangelical* sects of Auburn; or, at least, had the sanction and approval, if not the aid and some finishing touches from their hands. It appears to be made up of garbled extracts and mutilated sentences from Austin's part of the Debate between Holmes and Austin, lately published and widely circulated. It would seem that the Partialist sects became somewhat alarmed at the rapid sale and wide circulation of the Debate between Holmes and Austin, being satisfied that Partialism was the loser in that debate, notwithstanding Elder Holmes was acknowledgedly the ablest champion of the system that this section of the country could produce. Hence, Elder Backus comes to the rescue, aided by all the leading orthodox clergy of Auburn, and by garbling and perverting Br. Austin's language, selecting and mutilating brief extracts here and there, under pretense that these extracts fairly represent Br. Austin's views and those of our denomination generally, and then following up the mutilations with equally garbled and perverted passages of Scripture, seeks to array the Bible against Br. Austin and Universalism, and imagines he has effectually used up Universalism, and obtained a signal triumph over Br. Austin!

It seems never to have occurred to Elder Backus and his clerical coadjutors, that the publication of his book was a tacit acknowledgment that Elder Holmes was utterly incompetent to grapple with Universalism in a public debate, and that the latter doctrine had been the victor in the late Discussion. Otherwise, what was the use of this new publication? Where was the necessity of Elder B.'s interference in the matter? If Elder Holmes, the able and learned champion of Partialism, had effectually used up Br. Austin, and exposed the absurdities and anti-scriptural character of Universalism, as he ought to have done if such be its character, by letting it take its course, the consistency of Orthodoxy and the absurdity of Universalism would abundantly appear and the public be convinced without any aid or interference from this coterie of the Partialist clergy of Auburn. But no, this would not do. They must issue a new publication on the subject, and thus confess to the world the entire failure of Elder Holmes. We think Elder H. will hardly thank them for the compliment.

The Review of Elder B.'s book, which is now before us, is an

able and spirited exposition of the disingenuous and uncandid spirit of Elder Backus, the unfairness of his extracts from the debate, the perversion of Scripture of which he is guilty, and the triumphant vindication of Universalism against the contemptible assault and ungenerous side-thrusts of its traducers. To all intelligent and well informed Universalists, Br. Austin's Review and Explanation of passages quoted professedly against Universalism, by Elder B., would seem unnecessary and a work of supererogation; for the reason that all such well know that the passages have no bearing whatever against that doctrine. But there are so many in the community whose education and traditionary notions have been entirely with Partialists, who have been taught to understand all the parables and metaphors of the Scriptures, in accordance therewith, and who are wholly ignorant of the views of Universalists in relation to those Scriptures, that the work seems necessary, timely, and well adapted to inform that class of readers more correctly on the subject. We commend the review to candid and attentive readers everywhere, and of all classes, and hope it will have a wide circulation.

D. S.

ENCOURAGING.

A friend at Hastings writes us as follows:

"I wish you would send me your paper. I have become convinced that the doctrine of a world's salvation is the most correct, and best calculated to promote the happiness of mankind and make them live a life acceptable to God. Oh that every individual would view this doctrine with an impartial eye, and an unprejudiced mind."

On reading this letter we were led into a train of reflections which we venture to commit to paper. Who can tell but this friend is the fruit of the zeal and consistent conduct of some believer in our faith? He has seen, perhaps, a neighbor or a friend who believes this doctrine, who lives it and practices its holy teachings, and he has embraced it and found joy. Or, peradventure, a kind friend who takes the paper, has prevailed on him to become a subscriber; much has been done in this way, and can again be done. The subscription list of any paper could, no doubt, be greatly increased if every subscriber would use his influence in this particular.

Then again, we thought, our friend has not come to his present views in the heat of excitement and the whirlwind of passion, but in the calmness of his own home and in the retirement of his closet, he has read, and pondered, and reflected. He has not been frightened to embrace his present sentiments, but his judgment has been convinced and the understanding enlightened.

We are pleased to hear from such converts; they will be likely to endure. Plants that spring up in a night, are very apt to perish in a night. It requires time and patience to overcome early prejudices. We are suspicious of those who profess to have been spiritually born in an hour, or a day; they will not last.

We congratulate our friend that he has come to such conclusions. He is a living witness, among many others, against the common opinion that Universalism leads to sin. He has tried it, and he gives us the result. He is living under its influence, and that influence, we trust, is a good one. May he be instrumental in removing prejudice from other minds, and in bringing many to that "faith which works by love and purifies the heart."

B. B. H.

☞We have received a communication from Br. Palmer, as Moderator of the Pennsylvania Convention, which will appear next week. It came too late for the present No.

DOMESTIC CORRESPONDENCE.

LETTER FROM BR. BALCH.

ANDOVER, Vt., Aug. 7, 1849.

BROS.:—Here I am, amid the scenes of my childhood, wandering up and down the hills, through the woodlands, meadows and pastures, where the first eighteen years of my life were passed, with little knowledge of the world beyond the limit of my vision. But, alas! how changed. No voice of a parent greets me; and the home of my youth looks desolate. Many of my early associates have passed away; some to other parts, and some to their long home. A few only remain to recognize and extend to me the hand of friendly greeting. The old Doctor, whose head has been silvered by near eighty winters, called to see me the morning after my arrival, "hale and hearty," with lungs as strong and heart as kind as ever. But he, too, had a tale of wo which dims the decline of his wasting years. His only son, my bosom friend in years gone by, an excellent man, was called suddenly from earth with two children, leaving a wife and two more behind him. The old man's voice trembled, tears stole down his face at the relation of his sorrows. He was the companion of my father. Their wives, too, were devoted friends. Both died early, and their ashes rest not far apart. They sleep in the same grave-yard and not far separated. And the old man came to me as a patriarch of other times, reminding me of a thousand incidents wrapt so thick in the mists of the past as to be well nigh forgotten.

But these hills and rocks remain the same, and the brook flows, babbling, down the same valley. From it I have lured many a speckled trout, and am still wicked enough to try my luck at it again. And here are the same meadows where I swung the scythe, raked and pitched the hay; the fields where I plowed, and hoed, and gathered the grain; the woods where I felled the trees, piled the logs, gathered the ashes, and burned the coal-pit by moonlight, while others slept—the only resource allowed me for the purchase of books and *other notions*, which helped to make me what I am. And there is the old orchard; each tree and the shape and color of its fruit are still remembered; and on the top of the mountain yonder is the "sugar place," where I was first allowed to be "Boss," and obey my own will—*sweet* business for a lad of twelve or fourteen. And here are the spots where I set snares for rabbits, and the drumming-logs of partridges, where my murderous young heart gloated over the fluttering bird, wounded by a lucky hit from the old "Queen's arm," which was used in the French war for the worse purpose of killing men, and in the Revolution for the defense of Liberty. I used to cut away the underbrush, and then, in an early spring morning, rest the fusil over a log or the limb of a small tree and fire away; but, for the comfort of my conscience, the poor birds rarely suffered severely at my hands, except a little interruption of their morning's sport, and the trouble of flying away, scared somewhat by the report of my gun. They generally returned again in an hour or two, and drummed away as merrily as ever, to my great chagrin as a marksman. But I was never in luck, fishing or fowling, so that my heart was not pained at the sight of the suffering my own ambition had produced for the innocent little creatures.

This world is full of change! But like the man riding or sailing, it seems as if we ourselves changed not, though all else appears to do so. Yet, when one compares the *present* with the *past*, as one *must*, when he revisits the scenes of his early life after a long absence, it is impossible to resist the sad reflections which will force themselves upon him, that nothing here is stable, that all is transitory, and that we have been swept many

leagues adown the tide of time, towards that dark ocean which shall, ere long, envelop us in eternity. Without *faith*, how dismal and dreary would everything appear. How restless! how unsatisfactory! how perfectly miserable one must be, without the prospect of a bright and beautiful land beyond the changeful scenes of earth! How feebly does the heart appreciate the lessons of Providence, till called itself to feel the utter insufficiency of all created things to afford it strength, peace, and comfort! Oh, there is something beautiful in sorrow! Well did our Savior say, "Blessed are they that mourn, for they shall be comforted." Wrapt in the cares of life, successful in the pursuit of its gay vanities, how careless does one unconsciously become of the great duties of life, and the sources of true enjoyment. Misfortune, sickness, the loss of friends, the "noisome pestilence," or the voice of God uttered in some other way, arouses us from this spiritual stupor, and one begins to reckon up the log book of life, take an observation, and calculate his moral whereabouts. And nothing so helps the heart in the great work of self-improvement as some drops from the cup of sorrow, the visit to the grave of a loved friend, or a sight of the changes time has wrought in the scenes familiar to his childhood. Then one asks not for the sound of mirth, the hum of traffic, or reckoning of per cents. The heart seeks for solitude —the more profound the better; and there it communes with itself, with its God, and the spirits of loved ones; and drinks in, as from the fountains of grace which issue from the throne of heaven, the sweet comforts which thrill it with a "joy unspeakable and full of glory," and make it acknowledge, with Israel's psalmist, "It is good for me that I have been afflicted."

Nor do such reflections militate against one's present peace. On the contrary, they prepare the soul to mix and mingle in the scenes of busy life, with a true zest, and a more profound respect for the will of God, and the rights and happiness of mankind The sun shines brighter upon a soul so taught, and the breezes fan his brow with a softer touch. His grateful heart sees blessings in every event of Providence, and good in all his fellow-men. He loves, and labors, and is happy.

As fortune is not always the same to the individual, so the conditions of the race are different. But each has its quantum of joy and sorrow, and God is just and merciful to all. A year ago I was wandering among the peasantry of Switzerland. I looked upon that short and stunted race which live far up the sides of the Alps, and subsist upon the products of little patches of earth found among the rocks, and the goats which graze above the region of grains. They appear as contented and happy as the Princes of Germany and Italy, the philosophers of France, the Lords of England, and rich and miserly men any where. To-day I am among the sturdy farmers of Vermont, a race of men more intelligent and enterprising than Swiss, German or French peasants, or British tenants. And their sources of happiness and prosperity are far superior. Indeed, I seriously question if there is a class of men more truly independent than an industrious Vermont farmer. He labors hard, but he always has leisure. His soil produces well, and all the necessaries of life save one. His mountains are full of useful ores and covered with valuable timber. The rapid streams propel the various kinds of machinery, to manufacture his wool and flax, and flour his grain. The maple groves yield a juice more delicious than the cane, and he makes his own sugar. But he has no salt springs to preserve his meats. A clear mountain air, and the abundant and copious springs of pure cold water, with a proper demand for healthful and stimulating exercise, give him vigorous health and cheerful spirits. But Vermont farmers are not perfect. They are like other men, ambitious and apt to be discontented under the impression that somebody lives easier than they do, and that they can do better somewhere else. The *far West* with its golden promises, and rich and extensive prairies, has tempted many to forsake their native hills, to shake with the ague in lands of easier cultivation. Discontent is the evil spirit which afflicts them. A more extensive knowledge of the world would make them better satisfied with their lot. Not but what there are other parts of the world as good or better. But this State has its advantages, and they are not few nor small when compared with other parts of our country or Europe. I have tested the fate of a farmer's life, and, without poetry or pun, in the sober *earnest* of my soul, I pronounce it as my settled opinion that Vermont farmers, and others situated like them, in our country, might be, *if they would*, the happiest people on earth. There is nothing to hinder them. They have no sickly climate. The pestilence comes not nigh them. They fear the Cholera no more than the Autocrat of Russia. To God, his earth, and their own industry, they look for the blessings they enjoy. If envy were lawful I should covet their condition.

I have tried my hand at haying, and, to my surprise, find the scythe, rake, and fork like old familiar friends. I tried my skill at reaping with the Swiss women in the valley of the Adar last year; beside which I have done little at farming these many years. You would be surprised to see me swinging my scythe among a gang of sturdy laborers, and able to keep them from "cutting my corners," as much as they are that they cannot do it. I am astonished at myself. But I worked straight on for two days, and found myself no less able to preach yesterday in consequence. There is something exceedingly invigorating in this pure mountain air. For you must know I am on a farm, the highest in the town, near 2,000 feet above the sea,—so high, at least, that we have been all the morning enveloped in the clouds, which are giving down a fine shower—the first in several weeks. The farmers are exceedingly happy, inasmuch as the late crops, corn and potatoes, and even wheat and oats, are not past remedy. A few weeks here will, I trust, completely restore my health. I am already able to eat a full allowance, eschewing all fear of the Cholera when I get a quart or two of fine fresh raspberries and pure milk to suit, both of which are abundant here. But the dish is embittered when I think of my good friends pent up in a Cholera atmosphere, and prevented, by common prudence, from partaking of the many blessings which serve the *outer* man so agreeably.

But the clouds have cleared away, dinner is ready, my letter long, and I must go to mowing.

Farewell, W. S. B.

NEW EDITION OF THE MERCHANT'S WIDOW.

We have just published a new edition of this deservedly popular book, written by Mrs. C. M. Sawyer; price 50 cents. A liberal discount made to wholesale purchasers. To those who have read the book, and other writings of the talented authoress, we need say nothing in its praise. It will commend itself to those who have not read it, if they will make the trial.

UNIVERSALIST BOOKS IN UTICA.

E. S. Barnum & Son have for sale an assortment of Universalist Books. We expect them soon to furnish us with a Catalogue of the books they have on hand, which we will cheerfully publish.

☞ Br. Sawyer's article commencing on the first page will be read with much interest. It will be concluded next week. We copy it from the Universalist Quarterly, an invaluable work, published at 38 Cornhill, Boston, by Br. A. Tompkins, at $2 a year.

PIETY OF UNIVERSALISTS.

Some of the sectarian papers are making merry over an article which appeared in our columns some time since, from the pen of Br. J. George, entitled, "We need a Reformation." We thought at the time, that Br. George used very strong and sweeping language, and a subsequent editorial article, we concluded, had sufficiently explained the reason, and given the apology for admitting Br. G.'s article into the paper.

But some men, it appears, are much more ready to mark the faults of their neighbors, whether real or supposed, than they are to give credit for their goodness. If some one of our venerable preachers had written an article commending the Christion character of Universalists, the "Puritan" would no doubt have kept silence, or pronounced it a boastful falsehood. Yet when a preacher writes by way of rebuking his inconsistent brethren, (and these may be found in all sects,) he is regarded as an oracle, and the very embodiment of all truth on this subject. We have heard preachers speak of the failings and errors of church members in quite as severe terms as those used by Br. George. We once heard Prof. Finney devote nearly a whole sermon to a severe and withering rebuke of his church members. He said that sinners were stumbling into hell every day over their follies and inconsistencies. It is easy enough to produce from the writings of dead and of living preachers, who were called orthodox, such complaints of coldness, lukewarmness, folly, inconsistency and sin in the members of the church.

Now, should we not be engaged in a small business were we to collate some dozen or two of these upbraiding, rebuking paragraphs, and call them the "beau-ideal" of orthodoxy? the true representation of orthodox piety? The "Puritan" will remember that Christ upbraided his disciples for their hardness of heart, and that he said to them, "Oh ye of little faith." He had occasion to rebuke them for their errors, and to one he said, "When thou art converted, strengthen thy brethren." According to the "Puritan," the general character of Christ's disciples was anything but remarkable for purity, and his religion rather favorable to immorality, than to goodness and piety.

But an over-zealous wish to bring contempt and reproach on Universalists, leads their opposers to strange conclusions. Our people are not perfect, yet we repeat what many of our clergymen have said, and which we believe is the truth, that, as a denomination, we are willing to compare with others in point of moral character, and we fear no loss in the comparison.

B. B. H.

SUICIDE.

A few years since the Orthodox hunted up the case of one of our clergymen, who, in a state of insanity, destroyed his life. It was thought to prove conclusively, that there was something wrong in his faith, and that he was tormented by a consciousness of preaching error. We wonder they did not add to their version of the mattter, that Universalism leads to suicide. They generally say this, even when their own people kill themselves. Not many years since a member of an orthodox church in Boston took his life, and the pastor, the notorious Fairchild, preached a sermon on the occasion, to prove that Universalism leads to suicide! He, no doubt, wished to turn attention from his horrid creed, and therefore adopted the principle of the thief, who, in order to escape justice, cries as lustily as he can, *stop thief! stop thief!* and turns as though in pursuit of the rogue! Suicides are of very frequent occurrence among the Orthodox. In some cases they are the direct effect of the faith cherished. The fear and mental anguish it causes, produces insanity, and we do not wonder at this. We do not see how any man can believe that all the world are exposed to an endless hell, without being deranged. Insanity is the legitimate effect of the doctrine. We would not say that all cases of suicide among the Orthodox, are produced by a false faith. The following seems to be an exception:

"SUICIDE OF A CLERGYMAN.—The Utica Observer of the 25th, says that the Rev. Loren E. Haven left his father's house, at Sangerfield Centre, yesterday morning, after breakfast, for the purpose of taking a walk, as was his custom; and not returning, the family towards night becoming alarmed, made search for him, and found him in a cornfield near by dead, with his throat cut, evidently the work of his own hand. He had been married but a week, and was a young man of exemplary moral deportment."

REJECTION OF ENDLESS PUNISHMENT.

The evidence of the gradual rejection of the doctrine of endless punishment among the most intelligent classes, accumulates on every hand. The common heart of humanity, as God has made it, is appalled at an idea so terrible, at a work so cruel and needless, and is beginning to seek for better views of the Creator, and more enlightened conceptions of the legitimate objects of divine punishments. Among all classes, strong doubts of the legitimacy of the arguments by which that heartless sentiment has hitherto been supported, are prevailing; leading some to an entire abandonment of it, and others to hold it in a very mild and mitigated form. If this work continues to progress hereafter as it has for several years past, I shall soon be convinced of the truthfulness of an assertion once made to me by a very enlightened and excellent orthodox clergyman, then, as now, in high standing in his denomination: "As to the *strict*, LITERAL ETERNITY of punishment," said he, "I do not know that a *mortal on earth believes it.*"

In glancing my eye, a short time since, over a printed sheet, in the hand-bill form, which contained a "Millerite" sermon, from the pen of Ira Fancher, it fell on the following extract. It is said to be the language of Rev. H. H. Dobney, a Baptist clergyman of England. The reader will see that he totally repudiates the endless duration of punishment, and offers some strong suggestions against it. We trust our Baptist neighbors, especially, will give mature consideration to the words of a preacher of their own order. Have any of our editors or writers before heard of this Mr. Dobney? Is anything known of him, or his works, in this country? In reference to believers in endless punishment, he says, they must show

"That when the God of truth threatens the sinner with destruction, in many mutually consistent passages, the terms employed cannot be understood literally, but must be understood metaphorically, which must be either because man is necessarily indestructible; or because the Judge will not exert the power he possesses to destroy; or will exert his power to prevent the sinner naturally dying out of existence and so will by an act of omnipotence keep him alive forever and ever in order to torment him! In reference to this last idea the remark may be suffered: That the sinner is either necessarily immortal (which will scarcely be affirmed) or else he is immortal only by the will and conservation of God. So that the above awful inference is just (and truth can rejoice in undisguised phraseology) that God will of his own free act, uphold in life forever and ever the unhappy sinner, for no other purpose than to punish him. Verily the evidence for this had need be strong; and mighty masses of obvious truth must be piled upon a mountain base to raise this everlasting pyramid of infinitely more than sepulchral gloom, which is forever and forever more to throw its dark and appalling shadow across the universe of God. We say that a theory like this, which presents the righteous God under such a terrific aspect, had need to be sustained by evidence proportionably strong. Assuredly if it be a truth it is second to none on the page of revelation; and as every word that God has uttered must be true, who turns pale with fear, and entreats men to hush and drop the subject, when the creatorship of the Son of God, or the fact of an atonement for sin, or of justification by faith, or of a benign and heavenly influence on the minds and

hearts of men are spoken of? Or which of the subjects, that we are intelligently confident are taught in Scripture, do we pray and plot to have tabooed? We Christians care, or at least profess to care for nothing but truth. Yes, if the doctrine of never ending torment for innumerable myriads of God's creatures be indeed contained in Scripture, beyond a doubt it will be found repeated over and over again, with every variety of phrase, and diligently sought illustration. It will be indissolubly entwined in numerous arguments; will be the only fair result to which various lines of apostolic reasoning conduct: concede text after text, it will still remain. Such portentous truth cannot be dimly set forth. We ask then for the massive arguments to be produced—we want the truth."

OUR READERS.

We take pleasure in informing our patrons and readers that we have made an arrangement with Br. J. M. Austin to supply us with frequent articles from his gifted pen. In addition to this, we are expecting an article from Br. T. J. Sawyer, on Unitarianism, which will, no doubt, as are all his productions, be acceptable, instructive, sound and good. Moreover, the "corps editorial," which is now more than "triune" as to number, will continue their labors for the promotion of the good cause, and the gratification and spiritual improvement of our readers. Our numerous correspondents, we hope, will not "be weary in well doing," and, added to this, we shall have a Sermon soon for our columns, from Br. E. H. Chapin, and from Br. I. D. Williamson. Our effort is, and shall be, to make our paper all that its friends can reasonably desire.

BR. I. D. WILLIAMSON.

This Br. has concluded to accept the invitation of the 2d Society of Lowell, and will enter on his labors as pastor there the 1st of September next. We are very sorry to lose Br. Williamson from this city, but he thinks circumstances require him to leave, and we cordially commend him to the confidence of our friends in Lowell, as an able and faithful minister of Christ.

CHANGES.

Address Rev. R. Stinson, Acton, Mass.; Rev. J. W. Ford, Springfield, Vt.; Rev. Stephen R. Smith, after Sept. 1st., Waukegan, Illinois; Rev. H. D. L. Webster, Ravenna, Ohio; Rev A. F. Root, Harmer, Defiance Co., Ohio; Rev. D. C. Tomlinson, Newark, N. Y.; Rev. J. Burnham, Saccarappa, Me.

NOTICE.

Communications, orders, and returned papers, for the Magazine and Advocate, are through mistake frequently sent to *Utica*. They should uniformly and without exception, be sent to the publishers in *New York City*; for there is the publishing office—and this will save the trouble and expense of re-mailing them, and several days' delay in reaching their destination.

BR. A. R. ABBOTT.

This Brother has resigned his office as Missionary of the Boston U. M. Society. In his letter of resignation he stated that he thought a better plan might be adopted, than the one on which the operations of the Society were now conducted. A committee has been appointed by the Board of Directors, to inquire whether it would not be unjudicious to expend the funds in aiding feeble societies, and assisting them in the regular support of the ministry, than to keep a Missionary constantly in the field.

ROXBURY, MASS.

Br. B. M. Tillotson, of Manchester, N. H., has received a unanimous invitation to settle in Roxbury. He will probably accept.

Miscellaneous Department.

Original.

HOPE PERSONIFIED.

BY LAVINIA.

'Tis eve! a pale student, with toil-wearied mien,
Has left his lone study to gaze on the scene,
For fondly he deems that a prospect so fair
May charm his sad spirit from trouble and care.
But, ah! though all nature is hushed to repose,
Tho' soft o'er his temples the cooling wind blows,
Still, still is he sad, for the last feeble ray
From his once beaming future is passing away.

But lo! at his side stands a beautiful one—
More fair than the Iris, yet bright as the sun,
Who murmurs, as gently she calls him by name,
"Thou shalt yet have a place in the *Temple of Fame*."
Ah! bright is the flush that o'erspreads his pale brow,
And joyous the glance so despairing but now;
For Hope, gentle Hope, to his rapturous sight
Has unfolded a future unclouded and bright.

'Tis night! far away o'er the dark rolling sea
The wild tempest rages, restrainless and free,
And the roar of the billows, as onward they roll,
Sends a thrill of despair to the awe-stricken soul;
Loud rolls the deep thunder—full, startling and bright,
Is the far-flashing glare which illumines the night,
To the vision revealing a vessel's frail form
Exposed to the rage of the pitiless storm.

Yet note its bold guiders—what cheers each sad heart?
What bids chill despair from each bosom depart?
What nerves them to effort—e'en though the dark wave
Ere the dawn of the morning may be their cold grave?
'Tis Hope, who full calmly, and yet with a smile,
Breathes tales of deliv'rance, their fears to beguile;
And bids them remember that fond, loving band
Who await their return to their own native land.

'Tis morn! on the battle-field, dauntless and bold,
The hero fights bravely, 'mid horrors untold,
For the death-boding shriek, and the deep quiv'ring sigh,
'Mid the clashing of weapons, ascend to the sky.
Ah! what cheers his bosom, though friends are laid low
By the merciless sword of the vanquishing foe?
'Tis Hope's gentle accents—"Nerve, hero, thy hand!
And the banner of freedom shall wave o'er thy land!"

But, see! he has fallen! the life-blood now flows,
And the quivering eye-lids in agony close;
Yet still that bright being remains at his side,
Undaunted by even the dark crimson tide.
"Take courage!" she murmurs, "thou soon shalt have rest
With the angels of God in the land of the blest!"
She paused—the pale hero had drawn his last breath,
And his sighs were all hushed in the silence of death.

New London, 1849.

[From the Independent.]

THE CROTON, THE NEWSPAPERS AND THE CHURCH.

PROPOSALS TO STOP.

On one of those hot days, such as we always have in July, a strange gentleman called at the Croton Water office and proposed stopping the water for a few weeks.

He said the Chief Engineer would need a little recreation; a good many families would be out of town; it would afford a good opportunity to examine the hydrants; and besides there was no reason why the Water Commissioners themselves should not have leave of absence; and as to the people that remained, they used to get along without any Croton at all, and certainly they could make the old wells and cisterns answer for one month. The Commissioners, however, were incorrigible; they assured him that summer and winter, day and night, the Croton must continue to flow in all its abundance, clear and free.

Leaving the Rotunda abruptly, the stranger passed down Nassau-street, and after looking at Delatour's thermometer, called at the office of a daily paper.

After commenting on the weather, he modestly suggested the propriety of discontinuing the paper for a few weeks. It was well known that the editors required occasionally to be absent for health or recreation; such of their subscribers as preferred journeying in August rather than June would soon be leaving the city; people used to get along without any newspapers at all, and certainly they would be willing to be without while the weather is so hot—and if not, they might be willing to take some other paper for a few weeks, until the publication of their own should be resumed. It was all in vain. These editors are wise men in their generation. Whether it blow high or blow low, and whether there be electricity as an exciting cause or not, they have sufficient foresight to provide a daily portion for all who depend upon them.

Leaving Wall-street, the stranger, who seemed intent on such disinterested benevolence, determined upon one more effort. Stopping at the nearest book-store to consult the "History of the Churches of New York," he made out a list of some of the most wealthy and influential ones, and finding that the great proportion of these were located above the Park, he proceeded up Broadway, not troubling himself on the present occasion with the inquiry whether the immense population of the lower wards stood in less need of having the gospel preached unto them than the residents of finer streets and broader avenues up town. Stopping at various places on his route, it seemed that at least one class of persons were of his way of thinking. He learned that some churches were already closed, while those in authority were considering the propriety of shutting up others during the month of August. It was quite unnecessary for him to suggest any argument in favor of so doing. Those of whom he inquired intended leaving town, and were ready furnished with answers to any objections which might be offered and which they seemed rather to expect: —It required some effort to find preachers during the regular vacation of the pastor; many families would be out of town, and those who would remain were mostly of the poorer and less influential class; the organ might need repairs, the choir might be broken up, and the congregation not being used to it, could hardly be expected to do their own singing; they hoped the church would be cleaned during their absence; the sexton having constant occupation during the week at this season, would be glad of rest; and, then, here and there, a church would undoubtedly be open, where any persons who felt it their duty or inclination, not finding any precedent in the Old or New Testament for giving up temple worship during the month of August, could attend.

The stranger expressed his fullest concurrence in these opinions, and went his way, hoping that by taking hold of the matter at an earlier period next year, even more than was satisfactory might be accomplished.

Q.

SUBLIMITY AND VARIETY OF THE BIBLE.

The true reason why some literary men disbelieve the Bible, is the one given by Dr. Johnson: "Because they are ignorant of its contents." And the same may be the reason why so many readers fail even to read this "book divine." Mrs. Ellis, in her "Poetry of Life," has well said:—

"With our established ideas of beauty, grace, pathos, and sublimity, either concentrated in the minutest point, or extended to the widest range, we can derive from the Scriptures a kind of gratification not to be found in any memorial of the past or present time. From the worm that grovels in the dust, to the leviathan in the foaming deep—from the moth that corrupts the secret treasure, to the eagle that soars above the clouds—from the wild beasts of the desert, to the lamb within the shepherd's fold—from the consuming locusts, to the cattle on a thousand hills—from the rose of Sharon, to the cedar of Lebanon—from the clear crystal stream, gushing from the flinty rock, to the wide waters of the deluge—from the barren waste to the fruitful vineyard, and the land flowing with milk and honey—from the lonely path of the wanderer, to the gathering of a mighty multitude—from the tear that falls in secret, to the din of battle and the shout of a triumphant host—from the cottage to the throne—from the mourner clad in sackcloth, to the prince in his purple robes, from the gnawing of the worm that dieth not, to the seraphic vision of the blessed—from the still small voice to the thunders of Omnipotence—from the depths of hell to the regions of eternal glory—there is no degree of beauty and deformity, no tendency to good or evil, no shade of darkness or gleam of light, that does not come within the cognizance of the Holy Scriptures; and therefore there is no expression or conception of the mind, that may not find a corresponding picture—no thirst for excellence that may not meet its full supply; and no condition of humanity excluded from the unlimited scope of adaptation and sympathy, comprehended in the language and spirit of the Bible."

DR. FRANKLIN'S OLD HAT.

When a motion was made before the Senate, to increase the salaries of some of our Foreign Ministers, there was the usual talk that Dr. Franklin, in his Quaker hat and plain coat, was as much respected as any Ambassador. Mr. Webster spoiled that by stating the fact that the Doctor's salary was $12,000. But we remember reading a story somewhere, which, if authentic, makes the ordinary clap-trap on this head still more ridiculous. It is, that Dr. Franklin, on occasion of being presented at court, ordered a court dress, but unluckily found, when there was no time to rectify it, that the wig was too small for his head. Seeing at once that half a court dress would be worse than none, he cast the whole aside, had his hair brushed back, donned his Quaker coat and hat, and made his way to Versailles. The remarks made on his odd appearance nowise disconcerted him—and some compliments on his "republican simplicity" rather amused him, and he henceforth adapted this as *his* court costume. But some of the French depict Franklin, the philosopher, in a dress which is far enough from the Quaker model. This eccentricity of the Doctor's, the result of mere accident, has been treasured up among the favorite missiles of those who choose to resist every attempt to increase the compensation of our public agents in Europe.—*Boston Republican.*

DRINKING CUSTOMS.

Do what you will for the good of man, these customs are a blight, a worm at the root. You may feed, clothe and educate the poor, but as long as they touch, taste or

handle strong drink, your good works will, in a great measure, be lost. If you give them bread, it will be turned into strong drink. If you give them clothes, they will go to the pawn-broker, to be turned into money to go to the whiskey shop. If you educate them, this may possibly be the greatest charity of all the three and the most likely to lead to habits of manly, self-supporting independence; but it is more likely that the young plant, reared on a soil daily moistened with strong drink, will be blighted and withered by its pestilential influences, and become a cumberer of the ground and a deadly curse to society. On this account it is of the utmost importance that total abstinence be introduced as a part of the education of every school.—*Rural Repository.*

THEMES FOR THE PULPIT.

In the department of Christian morality, I think many of those who are distinguished as evangelic preachers greatly and culpably deficient. They rarely, if ever, take some one topic of moral duty, as honesty, veracity, impartiality, Christian temper, forgiveness of injuries, temperance—in any of its branches—and investigate specifically its principles, rules, discriminations, adaptations. There is none of the *casuistry* found in many of the old divines. Such discussions would have cost far more labor of thought than dwelling and expatiating on the general evangelical doctrines, but would have been eminently useful; and are very necessary, in order to set the people's judgments and consciences to rights. It is partly in consequence of this neglect, (very generally, I believe,) that many religious kind of people have unfixed and ill-fated apprehensions of moral discriminations. Hall told Anderson, that in former years he had oftener insisted on subjects of this order.—*John Foster.*

NEWSPAPER CASE.

In the Supreme Court of Rhode Island, in the case of Jasper Harding vs. Henry D'Wolf, for nine years, subscription to the Pennsylvania *Enquirer*, from 1835 to 1844, it was ruled that the regular mailing of a newspaper for a length of time was at least *prima facie* evidence of its reception; and that receiving a paper for a certain time and not ordering the same to be discontinued, was sufficient evidence to hold the person liable for the subscription price, notwithstanding he may never have ordered the paper sent. A verdict was accordingly given for the plaintiff.

BEAUTY.

We find beauty itself a very poor thing unless beautified by sentiment. The reader may take this confession as he pleases, either as an evidence of abundance of sentiment on our part, or want of proper order and impartiality; but we cannot think the most beautiful creature beautiful, or be at all affected by her, or listen to a concert with her, or walk in a field or forest with her, or call her by her christian name, or ask her if she likes poetry, or tie with any satisfaction her gown for her, or be asked whether we admire her shoe, or take her arm, even in a dining room, or wake thinking of her, or feel a want in the room when she is gone, or a pleasure the more when she appears—unless she has a heart as well as a face, and is a proper, good-tempered, natural, sincere, honest girl, who has a love for other people and other things apart from self-reverence and the wish to be admired. Her face would pall upon us in the course of a week, or even become disagreeable. We should prefer an enameled tea-cup, for we should expect nothing from it.

Let care be taken that cows are milked clean; the last milk is many times the best, and many cows are spoiled by carelessness.

Youth's Department.

JAMES LUMBARD, EDITOR.

Original.

LETTER FROM THE EDITOR TO THE LITTLE FOLKS.

My little friends, I read the note,
Or rather letter, Alice wrote
In your behalf, and what shall I
Say, darling readers, in reply?
Plead that my time was so employ'd
That silence I could not avoid?
That cares so many round me press'd
No "breathing thought" would be my guest
Sufficient time to have me turn
And write it down in "words that burn?"
Apologies are vulgar things—
Not one in twenty pardon brings!
So I'll not offer one at all
In making answer to your call!

About that "Exhibition" now—
You heard of it? pray tell me how?
By Telegraph, or by the Mail,
Did you receive the welcome tale?
Or, was it good old Madam Rumor,
Who for a talk is e'er in humor—
Was it *she* who told you all about it?
As though you could not do without it?
If so, why then the truth she told—
Uncommon for the lady old!

A very pleasant time we had,
For every face looked bright and glad;
The scholars *were* as bright and fair
As any "golden dollars" are,
And said their pieces very well—
In speaking surely they excel
Most children of their age and thought,
If *I* do say it, who should not!

One little fellow, six years old,
With laughing eye and spirit bold,
Quite an amusing story told
Of California and its gold.
If all who heard it heed it well,
Not one will seek to break the spell
Which binds him to a happy home,
In that far distant land to roam.
Another two years older, show'd
How well "saltpetre will explode."
Another still essayed to show
How many ways there are to *crow*—
That roosters are not quite alone
In their endeavors to be known—
That there are *men* who try to rise
Above the classes they despise,
And when they think they've reach'd some height
Beneath which all is dark as night,
They look with proud contempt below
And o'er their fancied triumph crow.
And there were twenty pieces more,
But time would fail to tell them o'er.

And then the music that we had

Made everybody pleased and glad,
For all who heard it said they thought
The strains from angels' harps were caught!
I'll ask "Louisa" to indite
Some pleasant tale for your delight,
And when the muse is not averse,
To perpetrate a bit of verse,
And I myself will take my pen,
And give you something now and then.
My letter's tiring you outright,
And so I'll bid you all "good night!"

August 6th, 1849.

Original.

VIEW FROM MY WINDOW.

BY LUCIA.

It is a dull, cloudy day in April. I am sitting at my window trying to perform that most difficult and unpleasant of all tasks to a school girl, composition writing. My paper lies before me a blank, and my pen, instead of using it, reposes inactively between my fingers. And here am I, who should be writing, casting glances alternately at one of the bed posts, at a rocking chair, and then at an ill looking wall-eyed picture. This last piece of furniture hangs over the mantle-piece, not for any beauty it possesses, nor as a specimen of very great art, but for the homely, but not less useful purpose of concealing a rather black-looking hole through which the stove pipe forces its way during winter's bleak reign. I beg pardon of the original for thus underrating the many charms the above mentioned picture may have possessed but I am not an admirer of *such* paintings!

But, notwithstanding my many beseeching glances at these intelligent companions of mine, not a single bright thought or a happy idea will they deign to bestow upon my unlucky self. In perfect desperation, I direct my gaze upon the street, and see a few chilly looking beings who plod by, each in pursuit of some particular object. Here is the business man, marked by his active step, and near him walks the literary gentleman, his head bowed down, his brow betokening care, and the expression of his eye showing the deep thought that dwells in his mind. Perhaps he is on the eve of bringing before the public a work of lasting importance to his fellow-men, and is now devising in his own mind how he shall terminate a difficult sentence with a happy effect. Ah! a bright thought seems to have flashed upon him, for he suddenly stops, and bestows upon the frontispiece of his brain, quite a thump! *That* is probably intended to induce the idea to long continuance in that region. It is sinful to be envious, but I cannot well forbear coveting that happy thought! Will I not be pardoned for so doing, when it is so very long since I have been blessed with any such visitations? He has disappeared from my view, like many others that have passed. Thus it is with all the actors on the stage of life. They come, go, and are seen no more!

My paper still lies before me, but its smooth surface is not unsullied, for my pencil has made several unseemly marks upon it. These I leave to the condescending kindness of my teacher, in the hope that she will be very merciful.

Original.

THE FAREWELL ADDRESS OF A TEACHER TO HER SCHOLARS.

DEARLY BELOVED PUPILS:

You are aware, that this day the connection which has existed between you and me, as scholars and teacher, is dissolved. We have now assembled for the last time, in the capacity of a school. Many and pleasant are the hours that have been spent by us, within the precincts of these walls, and I humbly trust, much has been secured within the treasure house of mind, that will increase your future happiness and renown. I have endeavored, by the aid of a Heavenly Parent's watchful care, to impart to you, not only that instruction which will enable you to pass through the business transactions of life, but to teach your young and tender minds, the treasures of the *spiritual* kingdom. I have sought to open your understanding and induce you to love the pearls that glisten in the casket of God's immortal goodness—to lead you to taste, while in the morning of life, the healing waters of religion, that the manhood of your days might be adorned with that peace and joy, "the world can neither give nor take away." Also, by precept, and I wish I could say example, to teach you that love should be without dissimilation, "to abhor that which is evil, to cleave to that which is good."

Now, dear pupils, I leave you, in the hope that my labors have not been in vain, yea that hope grows brighter as I listen to the solemn inspiration, "Paul may plant, Apollos may water, but God alone can give the increase." "I humby trust the seed has been sown upon a fruitful soil, and most devoutly pray it may be increased "an hundred fold."

The scenes of the past will ever be mused upon with pleasure, by at least one heart which now pulsates within this room. And as we separate, perhaps no more to meet, until called to put on the garments of immortality, your unworthy teacher would assure you, that her heart is united to yours by those strong ties of consanguinity and love that bind man to his brother man, and as a lover of all that is "just, true, honest, lovely, and of good report," her prayers will arise to the throne of our Divine Master, in your behalf, beseeching Him to lead you in the ways of wisdom and virtue, for they are the ways of peace. That the bright sun of prosperity might attend you, and the angels of happiness and peace be the abiding inmates of your dwellings, is my sincere desire. But should the clouds of adversity overshadow you, may you meet them with Christian fortitude and resignation; yea, welcome with a *smile* the troubles and trials that assail you, remembering that all things emanate from God, who does not willingly afflict nor grieve His children.

Now receive a teacher's parting injunction. Let not one of you depart from the ways of virtue, and become entangled in the meshes of folly and vice, thereby causing the aspirations of the heart to flow for an unworthy object. Never let it be said that one of these children disobeyed the teachings of wisdom, and permitted mildew blight to settle upon its fair and lovely mind. Never may you be contaminated by the destroying power of sinful pleasures, but undeviatingly pursuing the path of rectitude and truth, pass serenely off life's rough sea, and enter the haven of eternal joys.

Time forbids that I should say more, and though it cause affection's tears to chase each other down our youthful cheeks, we must say, farewell. L. E. B.

Physic for a Horse.—A strong decoction of the herb called thoroughwort, which is very common. Let it be mixed with Indian meal, or given through a bottle, if the horse refuses the meal when mixed with this decoction. This is an excellent remedy against worms.

Another.—Give your horse salt freely—as that will, in nine cases out of ten, preserve him from the botts. If he is attacked by them, give him a quart of warm fish brine—and if the case be a bad one, repeat the dose once an hour. For this purpose save your fish brine.

CONVENTION NOTICES, &c.

UNITED STATE'S CONVENTION.

The General Convention of Universalists in the United States, will hold its next session in Cincinnati, Ohio, on the first Wednesday and following Thursday in October, 1849. The change in the time has been made in compliance with the request of the brethren in Cincinnati, urged on account of the epidemic which has prevailed in that city. It is confidently believed by them that the Cholera will have entirely disappeared from their midst by the 1st of October.

At the last session of this body, Rev. A. A. Miner was appointed to preach the next Occasional Sermon. Dr. H. Ballou, 2d, was appointed a Committee to prepare some general plan for the investigation of charges of improper conduct, whenever made against a clergyman of the order, to report at the next session. It was also voted that the Committee appointed at the session of 1847, to collect facts pertaining to the sessions of the General Convention of the New England States, and others, be continued, to report at the next session. The Committee consists of Revs. T. Whittemore and H. Ballou, 2d.

J. M. Austin, Standing Clerk.

NOTICE.

The Chenango Association of Universalists will meet in Annual Session in Columbus, on Wednesday and Thursday, 5th and 6th of September. At 8 o'clock, Wednesday morning, the Council will convene. At half past 10 Br. A. Peck will deliver the Occasional Sermon. A full delegation should be present, and each Society should send complete statistical reports. Every minister of our own, and all who can from other Associations should attend; and there should be a general gathering of our laymen and their families, and hundreds from Otsego, Madison, and elsewhere, to this yearly feast of Zion. A cordial invitation is also extended to all other sects, and no sect, to hear the "good tidings of great joy which shall be unto all people." Strangers in Columbus coming to attend this convocation, and arriving Tuesday evening, or before half past ten Wednesday morning, can find a committee at the church to direct them to places of entertainment. J. T. Goodrich, Standing Clerk.

NOTICE.

The Otsego Universalist Missionary Association will meet at the Fly Creek Universalist Church, on the last Wednesday and Thursday of September. Ministers and people are urged to come up to this mountain of our God. The feast is for all. There will be preaching both days.

J. A. Bartlett, President.

NOTICE.

The Missionary Society of the Chenango Association of Universalists will hold its sixth yearly meeting in Columbus, on Wednesday and Thursday, Sept. 5th and 6th. Candidates for itinerating can apply previously, through the Secretary, or at that time directly to the Board. A general attendance of officers and friends is earnestly desired. J. T. Goodrich, Sec'ry.

PENNSYLVANIA UNION ASSOCIATION.

The Union (Pa.) Association of Universalists will meet in Reading, Berks Co., on Wednesday 5th day of September next, and continue in session two days. Delegates from all the Societies within the bounds of the Association, are earnestly desired to attend, and all persons are affectionately invited to be present. Lewis Briner, Stand. Clerk.

HUDSON RIVER ASSOCIATION FOR 1849.

The Annual Session of the Hudson River Association of Universalists, will be held at Porter's Corners, Saratoga Co., the first Wednesday and following Thursday in September next. The Council will be organised at 8 o'clock, and public services will commence at 10 1-2 o'clock, on Wednesday morning. Br. Collins, of Hudson, is to deliver the Occasional Sermon. It is earnestly desired that every society within our bounds will do its duty by sending two delegates, and furnishing them with the statistics of the Society they represent. Those who come in private conveyances will stop at the Church, where a committee will receive them; and those who come by public conveyances will stop at Saratoga Springs, where friends will be in waiting, who will take them to the place of meeting, and return them to the Springs. When brethren arrive at the Springs, call at Br. Huling's Bookstore, Broadway, opposite the American Hotel. J. J. Aspinwall, *Standing Clerk.*

CHAUTAUQUE ASSOCIATION.

This body will hold its next annual session in the Methodist Church at Sheridan-Centre, the second Wednesday and Thursday in September. Both clergy and laity are cordially invited to attend. Those coming from a distance will find a committee at the Church to direct them to places of entertainment. Let there be a large gathering of the faithful. It is earnestly desired and expected that every Society will send delegates, with full statistics. F. M. Alvord, Standing Clerk.

CONFERENCE AT SULLIVAN.

A Conference of the Central Association will be holden on Wednesday, and Thursday, 29th and 30th of August inst., at Sullivan, village of Conashenaga, Madison co., N. Y.

It is hoped and expected that ministering brethren within the bounds of the Association, will not fail to attend; and we affectionately invite ministering brethren from sister Associations, to meet with us. Brethren and sisters, and the public generally, are invited to meet with us at our feast of Zion.

Per Order. Job Potter, *Standing Clerk.*

NEW CHURCH IN CHELSEA, MASS.

Our friends in this flourishing town, have commenced the erection of a church. It will cost, including the lot, about $8000. Br. Leonard, their minister, is greatly beloved and esteemed as an able and devoted preacher.

BUFFALO ASSOCIATION.

We have looked anxiously for the proceedings of the above Association; but have not yet seen them. If they have been published in any paper, that paper has not reached us. We should be glad to see them and to publish them.

The Universalist Register, with an Almanac, for 1850, has been received. It looks well. We shall have a supply for sale in a few days.

RELIGIOUS NOTICES.

Br. Lyon will preach at Westport the last Sunday in this month, morning and afternoon, and at Norwalk at 5 o'clock, P. M., the same day.

MARRIAGES.

In Salisbury, Herkimer Co., on the 14th inst., by Rev. D. Skinner, Rev. James H. Tuttle, pastor of the Universalist Society in Fulton, to Miss Harriet E. Merriman, of the former place.

At Little Falls on the 15th inst., by Rev. J. H. Tuttle, Mr. Benjamin F. H. Doxtader, to Miss Sophronia Tuttle, both of that village.